



Thomas Michael Loomé

M.D. Talbot

BM possesses only the third letter.

This Work is most
respectfully presented to
the Rt. Rev. Father, the
Catholic Bishop of
London, by the
Author.

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A
LETTER
TO THE
REV. WILLIAM PALMER, M.A.,
OF
WORCESTER COLLEGE, OXFORD.

—
BY VERAX,

(*Mc. G. L.*)

A CATHOLIC LAYMAN.
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TO THE

REV. WILLIAM PALMER, M.A.

OF

WORCESTER COLLEGE, OXFORD.

REV. SIR,

I have read with great attention your very uncourtly and most unsatisfactory letter to the Right Rev. Dr. Wiseman, and confident I am, that you will Sorely repent of your temerity in having forced yourself upon the notice of that most learned and highly gifted Prelate; for, Rev. Sir, I maintain that many of your positions in that letter are untenable, being mere sophisms and assertions. It is not my intention, by any means, in this small pamphlet, to enter into a review of the letter which you have addressed to the learned Prelate; but merely to confine myself to a few hasty remarks which I purpose making in defence of the Catholic practice of paying every possible veneration and respect to the Mother of the Saviour of the world.

You assert in page 13 of your letter to the Bishop, that "the Blessed Virgin, is authoritatively set before your souls instead of the Trinity." To which I reply, that a greater calumny was never invented; the very idea is a folly which can only enter into the minds of the Bigots of the present day. As to the Encyclical Letter of Pope Gregory XVI. in 1832, addressed to all Patriarchs, Primates, Arch-bishops, and Bishops, and from which you give the following quotation,—“We hasten unto you, venerable Brethren, and as a sign of our good will towards you, we address this letter to you on this most joyful day, when we solemnize the festival of the triumphant Assumption of the Holy Virgin into Heaven, that she whom we have acknowledged as our Patroness and Deliverer amongst the greatest calamities, may propitiously assist us while we write, and by her celestial inspiration may guide us to such counsels as may be most salutary to the Christian Church.” Your object in giving this quotation is evidently to fix

Idolatry on us; and I assert, if the Catholics of the present day be idolaters, in the respect they pay the ever-blessed Virgin Mary, the most learned and most holy men in every age have been idolaters also. It will likewise appear, that if the names or titles which we now give her be considered by prejudiced or ignorant persons as abominable and impious, those assigned to her by the venerable witnesses of the Faith in the best and purest days of Christianity, must be deemed more so. The truth is, that the Fathers often speak of Mary as they do of Christ, without considering it by any means derogatory to the Divinity, in the same manner as they often apply terms to St. Peter,—as, the Head of the Church,—which, in strict language can be only applicable to Christ himself. Hence St. Basil says,—“Christ gives away his dignities, not as if he were deprived of them, but retaining what he bestows. Thus, ‘he is the light,’ yet he says to the apostles, ‘ye are the light of the world.’ He is a Priest, yet he makes. He was a sheep (led to the slaughter), yet he says to his disciples, ‘Behold I send you as sheep amidst wolves.’ He is a Rock, and he makes a Rock,—‘Thou art Peter, and upon this Rock,’” &c.—(28 *Hom. de Pœnit.*)

What should we say, if we bear in mind all that the Holy Fathers, Sainted Heroes, and Illustrious Champions of Catholicity have spoken and written in praise of the ever glorious Virgin Mary, and that in the days considered by Protestants pure and spotless. Does not St. Justin style her, “The Arbiter of our lot”? For, as an arbiter, Rev. Sir, decides between two parties, Jesus permits his Mother to decide between him and us. Does not St. Cyprian observe on the passage of Genesis, “I will put enmity between thee and the woman,” (iii. 15,) that God does not speak in the present tense, but in the future? He does not say, I put enmity, to prove that it was not of Eve he spoke, who was then living, but of another woman of her race, who was to procure a greater good to mankind than what had been lost by the first sin. And do not St. Ambrose, St. Jerome, St. Augustine, and St. Chrysostom, understand with the Council of Trent these words, “*Ipsa conteret caput tuum*,” “She shall crush thy head,” as relating to the Holy Virgin as the vanquisher of Satan? Does not St. Athanasius, the renowned defender of her honour against Nestorius, say, “that Mary has been filled with graces, and made Queen of the Universe, that she might become the way of our salvation, and the road by which we may ascend to our celestial

country"? Does not St. Ephraim call "Devotion to Mary the Key of Heaven," and describe her as "the Port of the Shipwrecked"?—and as "the Multoculum," inasmuch as her compassionate eyes are always opened on us, and seem to be multiplied for the relief of our wants? "I salute you," continues this Father, "Hope of my soul, Protectress of sinners, Rampart of Christians, and Salvation of the world. Queen of Heaven, never cease to protect us, since, after God, you are our only hope." Does not St. Irenæus, in the second century, in answer to the question, "Why was not the mystery of the Incarnation accomplished without the consent of the Virgin?" reply, "Because God wishes that she may be the principal of all good in the law of grace"? Does not this same Saint say again, "As Eve behaved refractorily to God's command, became the cause of death to herself and to her posterity; so Mary, by her respective obsequiousness to the Divine Will, has been the (instrumental) cause of our salvation—*causa facta est salutis*"?—(*Iren. lib. 3, c. 33.*) And again, "She was influenced to be obedient to God; thereby, Mary, a virgin, becoming an advocate for Eve, a virgin; so that, as the human race was brought to ruin by a virgin, it was saved by a virgin; the obedience of one balancing the disobedience of the other."—(*Ibid. lib. 5, c. 19.*) Does not Tertulian, in the third century, say, that "as we were lost by the sex, so we are restored by it—Eve, believing the serpent, was guilty of sin; Mary, giving credit to the Angel Gabriel, was instrumental to its being cancelled—*Hæc credendo delevit*"?—(*Tertull. de carn. Christ. c. 17.*) Does not St. Epiphanius say, "Truly, by the blessed Virgin Mary was the world restored to life—Eve brought death upon us; Mary brought forth the source of life"?—(*St. Epiph. Hær. 78, 318.*) Does not St. Ambrose say, "In the most pure womb of Mary, there was sown one sole grain of wheat, yet it may be called a garden of wheat, because all the Elect were included in this chosen grain—the first-born among many brethren; and that she who gave him life, by bearing this only seed, became the mother of a great multitude"? Does not St. Jerome assure Eutochium "that Mary not only assists her servants in their last hour, but comes to meet them, and presents herself before the Judgment as their intercessor"? Does not St. Germanus call Mary, "our Guide in the pilgrimage of this world, the Strength of our weakness, the Riches of our misery, the Balm of our wounds, the Soother of our pains, and the

Deliverance of our bonds"? Does not St. Basil tell sinners "not to fear if they be penitent, but in all their necessities to call for the aid of Mary, and invoke her intercession, as she is the universal succour"? Does not St. Gregory say, "that the City of God, of which such glorious things are said, is no other than the most pure Virgin"? Does not St. John Damascene call Mary, "the Hope of the desponding," and say, "that her authority of Mother gives an irresistible force to our prayers"? Does not St. Augustine describe her in language much stronger than commonly used, "as the only hope of sinners"?

Now all these Fathers whom I have quoted, have lived in those Primitive ages of the Church, which, I repeat, are acknowledged by Protestants to have been pure. I must observe, Rev. Sir, that the expressions these Fathers make use of, in their acknowledgment of their obligations to the Blessed Virgin, rise to such a height of hyperbole, calling her the cause of our reparation, and saying that she cancelled sin (as Tertullian, literally rendered, expresses himself), as would be received with loud outcries and abhorrence coming out of a Catholic mouth at this time of day; and indeed, being taken rigorously to the letter, are false and blasphemous; but as these holy doctors meant them, and as the Catholic Church always understood them, viz.—that she is the instrumental cause of our reparation,—that she is the medium Almighty God made use of to bring about the great mercy of our Redemption, and the destruction of sin—were strictly true; because she was the mother of Christ, a God Incarnate, who was the immediate cause of our reparation, and who effectually cancelled the whole guilt and debt of sin.

This eclaircissement, Rev. Sir, of the Fathers' fervent zeal for the Mother of God, I judge necessary for their justification and ours, and I may say, in behalf of the Blessed Virgin herself; because we have to deal with adversaries like yourself, who are delighted to have an opportunity of depreciating her Memory at any price, and are ever ready to cavil at everything we offer in defence of so good a cause. Having done this act of justice to the Blessed Virgin and to ourselves, I must now beg leave to observe further, that to the immense debt of gratitude we owe to the Mother of our Redeemer, for the benefit of our reparation, in the manner I have shewn, to which these eminent Doctors and Lights of the Church unanimously subscribed, they have occasionally subjoined repeated professions of

their undoubted confidence in her powerful interest, as Intercessor for us at the Throne of Mercy. For the truth of what I assert, I appeal to the following fervent speeches and addresses, made to her by the most eminent Doctors and Lights of the Church. "To you have we recourse, O Blessed amongst women!" exclaimed the great Origen, who lived in the infant age of the Church; and had he, Sir, been guilty of any excess on this point, he would certainly have received a severe reprimand from some of the contemporary Fathers of the Church, as he received for other errors and exotical opinions. "Intercede for us, O Mistress, Lady, Queen, and Mother of God," was the affectionate address of the Catholic Champion, St. Athanasius. "I throw myself at your feet," was the ejaculation of St. Ephrem. "Supplicate Almighty God to save our souls," sighed out in earnest prayer the great Light of the Oriental Church, St. Chrysostom. St. Justina, as St. Gregory Nazianzen informs us, being assaulted by magical enchantments, had recourse to God through the Blessed Virgin, beseeching the Virgin to assist her, a distressed virgin. All these short speeches, or ejaculations, plainly declare the entire confidence these virtuous and eminent Lights of the Church reposed in the Blessed Virgin's powerful interest and intercession, and were so many earnest supplications to her for it.

To the inflamed aspirations of those orthodox Fathers of the Church, which discover the intimate sentiments of their hearts, I beg leave to add the testimony of a learned man of a later date, and though in other respects reproachable, yet a creditable witness, in this point, of its being the avowed belief and practice of his Church at that time. The testimony I am going to produce, is from a sermon of Photius, the schismatic Patriarch of Constantinople, about the ninth century, delivered upon the Feast of the Nativity of the Blessed Virgin, as follows: "But you, O Blessed Virgin, and also Mother of the Eternal Word, our Propitiation and Refuge—interceding for us with your Son, and our God, and approaching him as our Mediatrix—vouchsafe to render us your panegyrists, after you have purged us from all filth and blemish, fit to be admitted to the Celestial Nuptials."

But, Rev. Sir, there can be no stronger testimony to the universal sentiment of the whole body of the Fathers, or rather, of the whole Church, on this head, than the Prayer annexed to the Angelical Salutation—"Holy Mary, Mother of

God, pray for us sinners now, and at the hour of our death,"—which, if it were not framed by the Fathers assembled at the Council of Ephesus, in order to assert the Blessed Virgin's prerogative, as from Tradition has been constantly supposed,—was, at least, adopted by the Church, and in general use among the whole body of the faithful, time immemorial before the Epoch of your pretended Reformation. The first time, Rev. Sir, the Church had occasion to exert herself with eclat and solemnity in defence of the Blessed Virgin's honour was in the fifth century, when it was invaded by the wicked Nestorius contesting the prerogative of her Maternity. This impious dogma no sooner made its appearance, but the whole Catholic world took the alarm, expressed their abhorrence of it, (evident marks of its being a novelty till then unheard of,) and anathematised it in the most solemn manner in the General Council of Ephesus, in 431. It is difficult to describe the joy and exultation which this decision of the Church excited at Ephesus and throughout Christendom. On the day in which the Decree of the Council, on the nature of Mary's dignity, was solemnly announced, almost the whole city assembled before the Church where the Bishops were assembled. The people patiently awaited the whole day, as if nothing were more important or dearer to their hearts than the determination of this question. At length, St. Cyril, the Patriarch of Alexandria, who presided as the Legate of Pope Celestine, appeared at the head of more than two hundred Bishops, and announced to the people the condemnation of Nestorius and his impious doctrine. Scarcely had he ceased to speak, when the multitude burst into exclamations of joy, and the whole city resounded with hymns and congratulations to Mary. "The enemy of Mary is overcome," they exclaimed; "Joy to Mary, the great, the sublime, the glorious Mother of God!" The Fathers of the Council were received by the people with loud praises, and conducted home, accompanied by innumerable torches; costly perfumes were burned in the streets through which they passed; the whole city was illuminated; and nothing was omitted to render the triumph of Mary complete. This Holy Council explained beyond all ambiguity the Faith of the Church, and settled for ever the prerogative of the Blessed Virgin's Maternity. Heaven itself seemed visibly to interest itself in the Blessed Virgin's cause, and to ratify the sentence the Church had pronounced against the impious heretic Nestorius, by inflicting a judgment upon him

corresponding to the nature of his guilt ; for, as we are credibly informed from ecclesiastical history, his tongue, which had vomited out his injurious blasphemies against the Mother of God, rotted in his head while he was yet alive ; God testifying by this temporal execution of his justice, how jealous he was of his Blessed Mother's honour. (See Barronius, Fleury, &c. Hist. Eccles.)

The Church of England acknowledges the first Four General Councils ; therefore, she acknowledges that of Ephesus, which, in order, stands the Third. The Learned Protestant Prelate, Dr. Pearson, in his Exposition of the Creed, p. 179, could not refrain to avow, that we cannot bear too reverend a regard to the Mother of our Lord, so long as we give her not that worship which is due unto the Lord himself. In whatsoever degree of pre-eminence, Rev. Sir, the Church considers the Blessed Virgin, as placed above other Saints and Angels, she still looks upon Her no more than as a pure Creature, and consequently at an infinite distance from Almighty God, and also from the Word Incarnate, Jesus Christ ; who, though according to his human nature he be a creature, yet in virtue of the hypostatical union subsisting under the divine personality, is God as well as Man, and therefore, not a pure Creature. As all Acts of Religion, Rev. Sir, are qualified by the Objects in which they are terminated, and the intention directing them, we declare that all these which are referred to the Blessed Virgin, whether by way of honor, or by way of supplication, to be specifically distinct and different in degree from what are made to the Blessed Trinity, or to Jesus Christ ; that is, that they are infinitely wide of Divine Worship. And, whereas words, and even actions, are signa ad placitum, that is, arbitrary signs, determined to their meaning by our will and pleasure, or by general usage ; we therefore further protest that any words made use of in our devotions to the Blessed Virgin, which may be liable to an equivocal sense, are to be understood and meant by us, according to the restrictions herein expressed. All addresses of every sort, made to the Blessed Virgin are, in genere, that is, in kind, and their own nature, the same as those made to the other Saints and Angels ; viz., as merely to an Intercessor for us to God, and not as the Author or Bestower of any gifts, either Spiritual or Temporal. This, Rev. Sir, is the True Tendency of the Honor we give the Blessed Virgin—this the genuine belief and sense of the Catholic Church in this point ; though I am sensible it is not what the ignorant part of our Adver-

saries mistake it, or what the learned Body of them disingenuously misrepresent it. But, be this as it will, their calumnies can neither affect us, nor our cause. They are Catholic tenets, which it is incumbent on us to defend, not their misrepresentations. Permit me here to ask you, Rev. Sir, have you the hardihood to deny the prerogatives and privileges with which the Blessed Virgin is invested, and which she is possessed of (being clearly expressed in Scripture), I ask you, is she not entitled to a superior and distinctive degree of honor from what is given to any other creature; but still, as I said above, in eodem genere; that is, as to a pure creature. Will you or can you assert that these Prerogatives do not justify the distinguished Devotion which the Catholic Church (within the limitations and restrictions aforesaid) pays to her memory; and moreover, render the Trust she reposes in her intercession entirely Rational, Prudential, and Regular.

I cannot forbear, Rev. Sir, closing the short extracts which I have given from these learned, good men, with a passage, at length, from the great St. Augustine, whose sole authority is so justly respected, by the whole Catholic World, as to become little less than a Law, which it would be rashness to contest. Whose orthodoxy was so undoubted, that he was the oracle of the Church in his own time, and the mouth of his contemporaries. The words of this holy and learned Doctor are very remarkable, as follows: "Oh Blessed amongst Women! who, knowing no man, yet conceived man by giving credit to the Angel; because Eve was the ruin of man, by listening to the illusions of the Serpent. Oh! happy obedience—oh! surprising operation of Divine Grace. Blessed Mary! what sufficient thanks can we return to you, who, by your single consent, became a seasonable succour to the World that had perished. What Praises shall our frail nature give you? Since, by your communication with the Eternal Word, you have opened the way to its recovery from its shipwreck state. Accept, therefore, our acts of Thanksgiving, though mean and unequal to your Merits; and when you receive our vows, excuse, through your Intercession, our failings. Vouchsafe to listen to our Prayers, and to procure, in return for them, our happy reconciliation. What we importunately intrude, through you, on the Throne of Mercy, may it, through your interest, be excused.—What we confidently request, by you, may it, by your intercession be obtained. Receive our offerings—graciously give what we

ask; Because You Are The Only Hope Of Sinners. Through You We Trust In The Forgiveness Of Our Sins; On You, O Most Blessed Among Women! Is Our Dependence And Expectation of Our Reward. Holy Mary! Vouchsafe to Succour the Miserable, Support the Faint-hearted, to cheer up those that are in tears (and affliction), pray for the People (the Laity in general), interpose in behalf of the Clergy (in particular), intercede for the devout Female Sex. Let all, who celebrate your Sacred Festival, feel the effects of your seasonable Aid."—(*St. Augst. Serm. 18, de Sanct. in Med.*)

In this passage, Rev. Sir, of this great and holy Doctor, it is to be observed, that he plainly asserts Two Points—viz., he first establishes, as an uncontestable truth, the Blessed Virgin's transcendent Prerogatives; and, secondly, he lays these down as the foundation of his undoubted trust in her powerful patronage. Whatsoever addresses the Catholic Church makes to the Mother of God in her Litanies, or any other part of her Liturgy; whether by way of honor or supplication, I am positive, Rev. Sir, that they do not rise higher than the nervous and elevated expressions just Quoted by me from this most learned and pious Father; which, as they were a declaration of his own genuine sentiments, so they were undoubtedly the unanimous sentiments of the whole Catholic Church. How different, alas! from the avowed sentiments of the modern adversaries of the Blessed Virgin's name. But while her enemies entertain ideas slighting and contemptuous of her, and so prejudicial to themselves, in debarring themselves the benefit of her patronage; We, on the contrary, declare, with the Holy Fathers just cited by me, that we have a stedfast belief of her great power and interest in Heaven, and repose in it an entire confidence. Her personal extraordinary Prerogatives, so often commemorated, plead her power; Reason, and self-love, prompt us to place our dependance on it. For, if the Saints and Angels, who are only the Servants or bare friends of God, have an undoubted access to the Throne of Mercy in our behalf, who will be so injurious to the Mother of God as to think that she is kept at a distance from it? On the contrary, what interest they may have by indulgence, seems to be, as it were, the Blessed Virgin's due, in right of her Maternity. For, what will not the Blessed Trinity grant at her request, towards perfecting our reconciliation with his offended justice, who made the first overture to it himself, through her concurrence, by soliciting her consent to

the accomplishment of the Incarnation of the Eternal Word within her Chaste Bowels? St. Augustine was so much affected with this weighty consideration, as not to doubt to say, that "by means of this, the Blessed Virgin's sole consent, the world, being fettered in the bondage of Sin, received the first glimmering hopes of relief from its slavery. Quæ Singulari tuo assensu mundo Succurristi perditò,"—(*St. August. Serm. 18, de Sanctis*); and in these Sentiments, the Holy Doctor only coincides with what St. Elizabeth told the blessed Virgin, by Divine Inspiration: "And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."—(*St. Luke, c. i. v. 45.*) You will therefore easily collect from the tenor of these extracts and exposition I have attached to them, that neither those Fathers nor the Catholic Church, according to the Tridentine Decrees, have ever authoritatively substituted the Blessed Virgin instead of the Trinity, as you have so illogically and untheologically stated.

And I am, Rev. Sir,

Your obedient Servant,

VERAX,

A Catholic Layman.

London, April 26th, 1841.

P.S.—The word "Theotokos" was adopted by the Council of Ephesus, to explain the Faith of the Church beyond ambiguity, and to settle the Prerogative of the Blessed Virgin's Maternity and put it above all dispute.

NOTES.

NOTE I.

PERMIT me to request of you, Rev. Sir, to answer me this Question. Can the No-Bishops and the No-Priests of the First Form of Ordination and Consecration beget Bishops and Priests by the Second? Answer me, I say. Can a Protestant No-body, beget a Protestant Some-body. If they can, then I will say, that the Protestant Bishops are true Priests and Bishops, if not, they are no more than I always took them for, viz., those of whom our Blessed Saviour bids us to beware. St. Matthew, vii. 15. Answer me also, Sir, whether these words now used in Ordaining Priests and Consecrating Bishops, which were not in your First Form, be essential or not? If they are not essential, by what words in the foregoing Ordination and Consecration, had they the Holy Ghost given them for the Work and Office of a Priest or Bishop?

NOTE II.

OF THE INVOCATION OF SAINTS.

As no doctrine or practice has been more grossly mistated and misrepresented than the above, it will be necessary to state the Catholic doctrine with the utmost care and precision, ere our Protestant friends come forward with their suffrages in its vindication.

The Catholic doctrine is simply this.

That the saints who reign with Jesus Christ do offer up their prayers for men.

That it is good and profitable to invoke them, in an humble manner, and to have recourse to their prayers, aid, and assistance, to obtain benefits from God, through our LORD JESUS CHRIST, our ONLY SAVIOUR AND REDEEMER. These are the words of the Council of Trent, session 25.

Now, it is most particularly to be observed, that although the Church declares this to be her doctrine, she does *not command or oblige* any Catholic to pray to the saints or invoke them. It is only a practice handed down to us from the primitive Church, and from the writings of the most holy and learned of the fathers; whilst, on the contrary, any person must suppose, from the writings of both ancient and modern Protestant divines, that it is a mere novelty, unknown to antiquity, that the liturgy contains nothing but prayers to saints, and that Catholics do nothing but invoke and worship them: such is the true unsophisticated Catholic doctrine on this head; let us now hear our Protestant friends.

"I do not object (says Luther) to the saints, either for what is temporal or spiritual. The Church says to St. Paul, 'pray for me!' wherefore recommend thy all to him, to whom thou art most piously affected. First, thy sins, next thy necessities, as St. Cecily did at her nuptials, calling upon all the saints in their order, for the protection of her chastity before God."*

"Respecting the intercession of the saints, I agree with the whole christian world," where was Mr. Palmer's Church then? "that the Saints in heaven are to be prayed to."†

"Some may say, of what use can the saints be to us? Thou art to address them as thou dost thy neighbour, for as thou sayest to him, Pray to God for me, so mayest thou say to St. Peter, holy St. Peter, pray for me!"‡

"I have already observed, that Mary aspireth not to the rank of a goddess. She in reality doth nothing; God every thing. She is however to be invoked, that God may, through her *intercession*, grant our requests.§

"Nay, (says he) at your last hour, cease not to call upon our *blessed Lady*, the holy angels, the apostle whose name you bear, and every other saint to whom you have been devout during life, that they may then intercede for you to the Lord." Thus Luther, and what Protestant in ten thousand knows, or was ever told, that the first founder of his Church ever gave him so popish a piece of advice.

"If the Roman Church (says the learned Dr. Molanus) will declare once for all, that she has no other confidence in the saints than in the living here, whose prayers she solicits, and that in whatsoever terms her prayers to them may be couched, they are to be understood of simple intercession only, viz., in saying, holy Mary! deliver me at the hour of my death, the meaning is, holy Mary! pray for me to thy divine Son to deliver me; if, I say, the Catholics will but say *this*, (and what Catholic on earth will not), then all danger in such prayers is at an end: *Periculum cessabit*.

"We must observe also (says he) that invocation of saints is by no means commanded by the Council of Trent, but is left free to every person as they please. It were certainly to be wished that many ill-sounding prayers to the saints, equally offensive to well informed Catholics as to us, were abolished;

* Lutheriis de primo præcepto. † Purgatio querundam articularum.

‡ In festo S. Joannis Baptistæ.

§ Luther on the Magnificat, tome 6, German edit. p. 21.

though Protestants should recollect, that even such are to be understood of simple intercession alone." Thus this candid and learned Lutheran in his conference with Bossuet. *O si sic omnes!*

"I cannot (says the learned Protestant minister of Caen, Bochart,) lay down my pen, without observing to the reader, that though the christian church did unquestionably *invoke* the saints in the third, fourth, and fifth ages, we still have every reason to look on *this* Church, both *then* and for ages after, as the *true* visible *Church of God*; bearing the torch of *truth* throughout the world, in whose communion each of the faithful were bound to remain, to give glory to God, and be united to the fold of Christ."

N.B. Bochart is highly commended by Daillé in his Apology for the Reformation, and by La Bastide in his Reply to Bossuet's Exposition, p. 25.

"The Church of Rome (says Daillé himself) has uniformly *rejected* all such as have, under *any pretext whatever*, ventured to give to the creature the honor due to the Creator, nay, this very *Rome*, of whom we complain so much, doth, for the most part, *agree* with us on this head; for although she certainly doth bestow *high honours* on some created beings, she doth still acknowledge a certain degree of respect, which cannot, without sacrilege, be given to *any*, but *God alone*.

"It is also to be observed, that, since *christians* have begun to practise the invocation of *Saints*, the Pagans have never failed to reproach them *with it*, comparing it to the multitude of their own duties.

"Yea, not only have the Pagans done so, but the *heretics* have all along upbraided her with it; of the former, we have Julian the apostate, of the latter, Vigilantius, &c."—*Daillé's Apology for the Reformed Churches*, c. 8, p. 52.

The reader will certainly agree with me, that it was a very *bad one*.

For, first, he calls the Church, which practised invocation of Saints, the Christian Church; and those who opposed her in so doing, *heretics*: what then can he with his brethren of the present day be? they opposing it as violently *now*, as the others did formerly. In another work, he allows the practice again from the fourth century to have extended itself over the Church.

"It is *certain* (says he) that, at the time of Gregory's consecration by Basil, A.D. 70 of the fourth century, the doctrine of Saint Invocation had already commenced, and extended itself more and more daily, and to which Gregory seems to have greatly contributed, as well by *word* as example; hence the great care of invoking Mary."—*Daillé de Cultus religiosi objecto*, c. 8, p. 51.

The person he speaks of is St. Gregory Nazianzen, one of the brightest lights of the Church, surnamed, for excellence, the *divine*, as if such a man would counsel and practise what M. Daillé has dared to term idolatry. Great wits have short memories, he forgot his former vindication of the Church of Rome, quoted above.

Now to our English Protestant divines: and first, to a prelate who never told any thing willingly in favour of popery, viz., Bishop Montague, of Chichester, and afterwards of Norwich.

He owns, that the saints in heaven pray for the faithful on earth. "I do not deny (says he) but the saints are mediators, as they are called, of prayer and intercession; but in general, and for all in general. They interpose with God by their supplications, and meditate by their prayers."—*Antid.* p. 20. He owns also that the blessed in heaven do recommend to God in their prayers their kindred, friends, and acquaintances on earth. And having given his reasons for this, he inserts this declaration: "This is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for aught I ever could read, or understand; and I see (says he) no cause to dissent from them, as to intercession of this kind."* But he goes farther still, and nearly as far as any Catholic. "Indeed, I grant (says he) Christ is not wronged in his mediation. It is *no impiety* to say as the

* Invocation of Saints, p. 103.

Romanists do, holy Mary pray for me! nay, could I come at them without any question, I would readily and willingly say, holy Peter pray for me, recommend my case unto Christ Jesus, our Lord. I would run with open arms, fall upon my knees, and desire them to pray for me; for I see no absurdity in nature, and no *repugnancy* at all to sacred scripture, much less impiety, for any man to say, holy angel guardian pray for me!"*

What will the Rev. Mr. Palmer say to this?

As to the doctrine of the primitive fathers, three of the principal are by Dr. Fulke given up to us on this occasion.

"I confess, (says he), that Ambrose, Austin, and Jerome, held invocation of saints to be lawful;† and yet this man, with his Pedrillo Grier, has the assurance to term it idolatry.

"It is confessed, (says Dr. Thorndyke), that *all* the fathers of both the Greek and the *Latin* Churches, the Saints Basil, Nazianzen, Nyssen, Ambrose, Jerome, Austin, Chrysostome, the two Cyrils, Theodoret, Fulgentius, Gregory the Great, Leo, and *all* after their time have spoken to the saints, and desired their assistance."‡

"In fine, as for invocation of saints, (says Dr. Parker), unless Catholics worship them as the Supreme God, the charge of idolatry is an *idle* word, and the adoration given them as saints, is a direct protestation *against idolatry*: because it supposes a *superior Deity*, and that supposition *cuts off* the very being of idolatry."§ Need I add any thing further on the subject? Surely not.

NOTE III.

OF IMAGES.

THAT the use of images is not a *necessary* part of the Christian religion, and that, until the idolatry of the Pagan was nearly abolished, viz., about the middle of the fourth century, there was little or no use of them in the christian oratories, is allowed *by all*. Whilst the crude assertion of Arch-bishop Usher, (extraordinary indeed, in so learned a man), borrowed from his master Calvin, that "in the first five hundred years *none* were any where to be seen,"|| is a palpable falsehood, as his learned adversary has unanswerably proved in his reply.¶ That they are great helps to Devotion, is not only agreeable to daily experience, but admitted by our most violent adversaries.

"I doubt not in the least, (says Claude), that a member of the Roman Catholic Church, *praying before a crucifix*, may feel the *very same* as if he actually *saw Christ himself* nailed thereon, and dying for the crimes of mankind, the blood trickling from his wounds; in fine, as if he was really suffering before him."** From the charge of *idolatry*, so shamefully brought against the Roman Church by Stillingfleet and his adherents, she is triumphantly vindicated by the most learned British Protestant divines.

"So black a crime as idolatry, (says Dr. Parker), is not lightly to be charged upon any party of christians, on account of the foulness of the calumny, and the barbarous consequences that may follow upon it; before so bloody an indictment is preferred against the *greatest* part of the christian world, the thing should be well understood.

"The charge is too big for a scolding word. It is a piece of inhumanity that outdoes the ferocity of the cannibal, and damns at once both soul and

* Invocation of Saints, p. 118, 97.

† Fulke's Rejoinder to Bristow, p. 5.

‡ Epilogue, p. 588.

§ Parker's Reasons for abrogating the Test, p. 133.

|| Usher's Answer to the Jesuit's Challenge, p. 502.

¶ Malone's Reply to Usher, p. 653, 664.

** Claude's 3rd Reply to Arnauld, p. 357.

body, and yet after all, we have no *other ground*, than the rash assertions of some popular divines, who have no *other measures* of truth than *hatred to popery*, and therefore, never spare *hard words* against *that Church*, running up all objections against it into Atheism and blasphemy, of which idolatry is the greatest instance. As to the use of images in the worship of God, I cannot, (said he), but wonder at the confidence of these men, to make so bold a charge against them in general, when the images of the Cherubim were commanded by God himself, Exodus, xxv. 18, which instance is so *plain* and obvious to every reader, there being nothing more remarkable in all the Old Testament than the honor done to the Cherubim, that 'tis a much greater wonder to me that those men would advance the objection of idolatry so *groundlessly*, can so slightly rid themselves of so pregnant a proof against it; till therefore it can be *proved*, that the papists *worship* the images of *false Gods*, as supreme deities, or the true God by corporal images, and representations of his divine nature, there is *no footing for idolatry* in Christendom."*

Watkins calls Dr. Samuel Parker a favourer of Popery, because he often defended it against the shameless calumnies of his Anglican brethren; an opposite line of conduct is the sure road to praise and preferment.

"Images, (says Bishop Montague), have three uses assigned by your schools. Stay there! So, we will go no further, and we charge you not with idolatry. The pictures of Christ, of the blessed virgin, and of the saints, may be had in houses, set up in Churches; respect and honour may be given to them, the Protestants give it; you say they must not have *Latria*, so say we; you give them *dulia*, I quarrel not with the term, though I could. There is a respect due to the pictures of Christ and his saints. If you call this *dulia*, we give it too, let doctrine and practice go together, *we agree*."† He goes farther, "if any person be mad enough to say, that it is unlawful to make images and statues, for the ornament of Churches, *homo vecors est*, he must be a madman."‡

"If that be the state of the question proposed by the Bishop of Meaux, (says Dr. Wake), in regard to images, I confess the explication of it has taken away a great part of the difficulty, and, if this be *all* (and it is all) required of us, we are ready to profess our opinion, that we judge it to be neither offensive to God, nor fit to be scrupled by man:" and with this most important concession I end this chapter, observing, that the use of imagery in the christian world is but a mutable point of Church discipline, to be allowed, or the contrary, as circumstances may require.

NOTE IV.

ON PURGATORY.

WHEN the faithful leave this world in a state of grace and charity, without having undergone those punishments which, as a *debt*, were due to the severity of divine justice, in such case, and in *such case only*, the Catholic Church has ever believed it their fate to endure them in the life to come; for which reason, at every period of christian antiquity, the whole christian universe, nay, the very Jews themselves, were accustomed to offer prayers, alms, and sacrifices for such as had departed in the peace and communion of the Church, convinced that these acts of piety were beneficial to their salvation. On the nature of those punishments the Church has decided nothing; and as the great Bellarmine observes, *multæ sunt opiniones*, upon all such points the Council of Trent enjoins a prudent degree of silent reserve, and censures those who presume to publish, as the doctrine of the Church, their own speculations upon the subject.

* Parker's Reasons for abrogating the Test, p. 130.

† Montague's Gagger Gagged, p. 300.

‡ Exposition of the Doctrine of the Church of England, p. 17.

In regard of the Jews, their general belief is represented by Buxtorff, a learned Protestant professor of Chaldee and Hebrew, at Basil, as follows: "The Jews believe, (says he), that three different classes appear in the next life:—The perfectly just; The perfectly sinful; Others who are neither.

"That the first will be instantly received into *glory*.

"The second, sent instantly to *hell*, to be there tormented for ever.

"That the third will also descend there, where their complaints, resembling the cry of little birds, (*ubi pipient*), will be heard for a *time*, after which they will be *delivered*, according to the prophet Zacchariah, and the prophetess Anna, Sam. i. 2, 6.—*The Lord killeth, and bringeth to life; who casts into hell, and draws forth again*.—The Jews, (says he), believe that every Israelite will be saved: that some will have a higher place in heaven than others: that such as die without sorrow for their sins will be punished, either in hell or in *Purgatory*, for twelve months: that he who leaves a son, departs with joy; because he knows that his son will, by his prayers, deliver him from *Purgatory*.

"These prayers are called *kaddisch*, and if a son recites them for one year, he delivers his father; a widow, by so doing, may free her husband."—*Buxtorff on the Jewish Synagogue*.

"Concerning prayer for the *dead*, (says Dr. Lightfoot), Popery is true Judaism, or Judaism is true Popery."*

Daillé pretends to date prayer for the dead from the Sybilline books, A.D. 138, whose author he admits to have been a christian.† Blondel allows it to have been the doctrine and practice of Hermas Pastor in the first century, and also of St. Justin Martyr in the second:‡ but as the reader would probably rather hear the sentiments of our learned British Protestant divines, he shall be gratified.

"Let not the *ancient* practice, (says Bishop Forbes), of praying, and making oblations for the *dead*, received throughout the *universal Church* of Christ, from the time of the Apostles, be any more *rejected* by Protestants as unlawful, or vain. Let them respect the judgment of the primitive Church, observing in public this rite as lawful, profitable, and approved by the *universal Church*, which has ever believed this practice to be pious and charitable; that by this means, a peace, so earnestly desired by all honest men, may be restored to the christian world. Many of the *ancient fathers*, (says he), were of *opinion*, that some *light* offences, not remitted in *this life* as to their guilt and punishment, were *forgiven after Death*, at the celebration of the *tremendous mysteries*, and it is no absurdity to believe, that *lighter sins*, not remitted in *this life*, are *discharged after death*, whilst the ecclesiastical rites are piously performed. In fine, (says he), the practice of the Church in praying for the dead is derived, as Chrysostome asserts, from the institution of the Apostles."§ See also Taylor's liberty of prophesy,¶ and particularly Dr. Montague, Bishop of Norwich, who, having admitted a *third place* for pious souls, prior to the ascension of Christ, and put as an objection, there being *no such place* mentioned in scripture, answers it thus: "though there be no *third place* mentioned in the scriptures, yet it would not follow, that there is *no such place*; because, there are *many things* which are not expressed in scripture: as to those texts that seem to restrain the state of souls departed to heaven, or hell, such are to be understood of the *final state*, after the day of general judgment, when there will, according to all sides, remain but *two everlasting states*, viz., Heaven and Hell."** But why multiply citations? when, as well observed by the French Encyclopedists, the belief of a place of *temporal* punishment, to the exclusion of an *eternal* one, is by one

* Lightfoot in Erubihim, c. 39, 40.

† Daillé de Pœnis, book 5, c. 7, p. 498.

‡ Blondel de Sybillis, book, 1, c. 7, p. 160,

§ Forbes, Discourse on Purgatory.

¶ Number 11, p. 345.

** Appar. p. 135.

of those strange revolutions of the human mind becoming daily that of the Protestant world; nay, further, a worthy parson assured me not long since, that he did himself not only believe in an universal *purgation* of souls, in the life to come, but that the *Devil himself* would, one day or other, be delivered from his present infernal prison, ascend to heaven, and enjoy its pleasures for all eternity,

So true is the observation of the late Dr. Joseph Milner, "that the reading desk and the pulpit are often at variance."

NOTE V.

"If any one," asserts St. Augustine, "Says to you, 'Do you not worship Peter?' return him for answer what Eulogius said to Tractusus; I worship not Peter, but I worship him whom even Peter worships; Ego Non Colo Petrum, Sed colo eum, quem colit et Petrus."—(*Serm.* 101, *T.* 6.) St. Augustine again says: "We venerate the Martyrs with that veneration or regard with which Holy men are here treated upon Earth, who are disposed, we know, to suffer for the truth of the Gospel; when they have suffered and have conquered, our veneration is more devoted and more firm, as they are translated from a state of conflict to a state of permanent happiness, but with that worship which the Greeks call "Latria," and which in Latin cannot be expressed by one word, as it is a worship properly Due only to the Divinity—with that worship we worship God alone."—*Lib.* xx. *Contra Faustum*, *T.* 6.)

Since the conversion of England to Christianity, honour and veneration were in every part of the Kingdom paid to Images and Relics; many of these Relics were kept in Silver shrines, set with precious stones; and with respect to the Images of Christ and his Saints, the Protestant Dr. Heylin informs us, "that none of them were so poor and mean, the Spoil of which would not afford some gold or silver, if not jewels also, besides censers, candlesticks, and many other rich utensils appertaining to them." This undoubtedly was a very solid reason to the managers of the Pretended Reformation, to condemn all honor paid to Images, as an Idolatrous worship. Dr. Heylin's own words are these: "Covetousness spurred on this busyness (the pulling down of Images) more than zeal."—(*Hist. Ref.* p. 56.) *

See the Ecclesiastical History of Venerable Bede, (*Lib.* 1, *T.* 25) who flourished in the beginning of the eighth century, which commences at the Invasion of Julius Cæsar, and ends A.D. 723.

NOTE V.

PROTESTANTS continually assert, that Prayers for the Dead were introduced in the third century, Invocation of Saints in the fourth, &c. Protestants cannot but acknowledge that in the third century at least, and downwards, they were maintained and practised by the Universal Church, as appears from Tertullian, the most ancient of all the Latin Fathers, who in his Book, *de Corona Militis*, c. 3, reckons this Practice amongst the Traditions which the Christians had received from their Forefathers, and *Lib. de Monogamia*, c. 10, he tells us, that it is the duty of the Faithful Widow, to pray for the Soul of her Husband, and to beg a Refreshment for him, and to keep his Anniversary. The same is the Doctrine of all the Fathers; as might be easily proved (if our adversaries could or did call it in question) by innumerable Texts out of their undoubted writings, in so much so, that St. Chrysostom tells us, "that the praying for the Souls of the Faithful departed in the most Holy Mysteries, was decreed by the Apostles themselves."—(*Hom.* 3. *in Epist. ad Philip.*)

Arius, as we learn from St. Epiphanius, *Hæc.* 75, and St. Augustine, *Hæc.*

* "In the Church of Rome," says the learned Protestant Divine, Dr. White, in Defence of his Way, p. 435, (Reader observe,) "and in no other, were the True Scriptures, Sacraments, Callings, Successions, with every part of the True faith and necessary Doctrine."

53, was in the fourth century ranked among the Heretics for Presuming to say that the Prayers and Alms of the Living did the Dead no good. Now if there ever were a time when the Primitive Christians were Protestants in this Particular, so as to be convinced that Prayers for the Dead were vain and superstitious, if this, I say, were the notion of the Christians of the First and Second Century, how was it possible that their immediate Successors in the Third Century should so unanimously embrace this Practice; should reckon it amongst their most ancient Traditions; and that the first man that offered to oppose it in the following Age, should upon that account be condemned as an Heretic. I call upon the Rev. William Palmer to explain this, for in the third and fourth centuries the Church was well stocked with Prelates both Learned and Zealous against all Novelties, who never would have sat still and tamely suffer the Depositories of Faith to be corrupted by any one, such as a St. Cyprian, a St. Denis of Alexandria, a St. Athanasius, a St. Hilary, a St. Chrysostom, &c. &c.* I most positively assert that any man who is in any way acquainted with Theological research will at once perceive that the Rev. William Palmer is using exactly the same arms now against the Catholic Church, as were used in ancient times by all the condemned Heretics. He ought to blush to Publish such a Letter in the nineteenth century, accusing as he does almost the whole Christian world of Idolatry, except a small Sect, called the Church of England, and which is not in communion with any Protestant Church in the whole world, and whose Faith is as changeable as the wind that blows. For example,—at one time believing in the Real Presence of Christ in the Sacrament, and at another time denying it; in her Catechism in the Common Prayer Book, Protestants are forced to acknowledge, that the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper. Now, I ask you, Rev. Sir, how that can be verily and indeed taken and received, which is not verily and indeed there, is a greater Mystery than Transubstantiation.

"The Literal Sense is hard to flesh and blood;
But nonsense never can be understood."

Dryden, Hind. and Panth.

NOTE VII.

Many Protestants assert, and perhaps the Rev. William Palmer among the number, that even during the Second and Third Ages, the True Temple of God and the light of the Gospel was obscured by the Roman Anti-Christ himself; and according to Downham, (a Treatise on Anti-Christ, Lib. 2. c. 2, p. 25), the general defection of the visible Church foretold, 2 Thess. ii., began to work in the time of the Apostles. Now on the contrary, we find in the writings of the orthodox Fathers, that the Doctrines which Protestants now hold, were condemned as heretical in those persons who then held them, and they were not therein opposed by any one of the orthodox Fathers. For example: the Protestants hold that the Church may err; so did the Donatists, for which they were frequently reproved by St. Augustine, (Passim. Cont. Donat.) Protestants deny unwritten Traditions, and urge Scripture only; so did the Arians, and are condemned by St. Epiphanius, (Hær. 75), and by St. Augustine, (Cont. Maximin. lib. 1, c. 2, et ult.). Protestants teach that Priests may marry; so did Vigilantius, and for it is condemned by St. Jerome, (Cont. Vigilant, c. 1). Protestants deny Prayers for the Dead; so did Arius, for which he is condemned by St. Augustine, (Aug. Hær. 53), and St. Epiphanius, (Hær. 75). Protestants deny the Invocation of Saints; so did Vigilantius, for which he is condemned by St. Jerome, (Hierome Cont. Vigil, c. 3). Protestants deny reverence to Images; so did Zenaïas, for which he is reproved by Nicephorus, (Hist. lib. 16, c. 27), in these words: "O audacious Soul, and impudent mouth, that vomited forth that Speech,

* "I granted the Roman Church to be a True Church, for so much learned Protestants have done before me; and Truth cannot Deny it."—(Laud's Relation, Sect. xx. p. 129.)

that the Images of Christ and those who have pleased him are not to be worshipped." Protestants deny the Real Presence; so did the Capernaïtes, who were, says St. Augustine, (In Psal. 54 et 55), the first Heretics who denied the Real Presence, and that Judas was the first Suborner and Maintainer of this Heresy. Protestants deny the Confession of Sins to a Priest; so did the Novation Heretics, for which they are reproved by St. Ambrose, (Lib. de Pœnit. c. 7); so did the Montanists, and are reproved by St. Jerome, (Hieron. Epist. ad Marcell. 54). Protestants say that a man is Justified by Faith only; so did the Pseudo-Apostles, for which they are condemned by St. Augustine, (De fide et Oper. c. 14.)

I might increase this catalogue by the addition of many others, and which make the Protestant Religion appear but a Frippery of Old Heresies; but these shall suffice. From all which it appears, that the Fathers held the Same Faith with the present Catholic Church, and that there was no opposition of Fathers against Fathers, nor of any one Father against himself, at least in Matters of Faith; but that they all held the Unity of the Faith; that they who held the contrary were by them condemned of Heresies; when they brought forward Passages from the Fathers to confirm their Heresies, they misrepresented them, as the Protestants now do; as to Protestant Bishops and Priests pretending to derive themselves from the Apostles it is the greatest piece of nonsense that was ever imposed on mankind. The Catholic Church indeed made Luther a Priest, and gave him commission to preach her Doctrine, but to preach against her Religion, who gave him such an Order? That commission, (seeing he had it not from any Church), he had it either from himself, inventing a Religion out of his own Brain, coloured by his perverting the meaning of the Scriptures, which he proudly pretended to know better than all the Christian world besides; or from the Devil with whom he conferred, and to whose arguments he yielded, as he himself confesses: "Believe me," says he, "I know the Devil right well; for he and I sometimes pace the Room together. While engaged in society he troubles me not; but when alone, he teaches me how I should conduct myself. Nay," says he, "he and I are so intimate that I have eaten a bushel of salt with him."—(*Concioni Dom. Reminiscere, fol. 19.*)

I refer my Readers to a work of mine just published, entitled "The Triumph of Truth," in which they will find a full account of Luther's Intimacy with the Devil, as acknowledged by himself, and that it was by the Devil's advice that he abolished Private Masses.* I have sent copies of this work to Messrs. Palmer, Newman, Pusey, and to the Vice-Chancellor of Oxford.

O Heavens, let me ask, can that Religion be true which has such a vile and infamous character as Luther was for its Founder; and I here inform the Rev. William Palmer, that though we find at all times many of God's ministers who go on in ordinary succession to be bad men, yet we never find any but Persons of the most eminent virtue and piety charged by him with an extraordinary commission of making known his will to men. Such as Noah, Moses, Abraham, St. John the Baptist, the Apostles. I ask now, who were the Authors of the Protestant Religion? I answer, Luther and Calvin. I have said enough of Luther to show what an Infamous character he was of, and as to Calvin, I refer my Readers to the volumes of the Orthodox Journal, in which they will find one of my letters, under the head of Calvin, in which I have proved before the bar of Public opinion, that he (Calvin) was a noted and convicted S—e. I implore my Readers to think and judge for themselves and to take nothing on the ipse dixit of a Parson. No man blessed with common sense and free from prejudice, but must see, that the Dissenters have as much right to Reform the Church of England, as the Church of England had to pretend to Reform the Catholic Church. Let the doctrines of the Church of England be minutely looked into, and my Readers will find that she (the Church of England) is nothing more or less than a State machine, a mere Creature of Human Invention.

* "I willingly grant," says the Protestant Doctor Hutton, "that the Sacrifice of the Mass has been celebrated in the whole world for the last thousand years."—(*De Sacrificio Missatico, p. 377.*) He forgot to tell us who first said it.

